

CATHOLIC • ACTION •

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February, 1952

The World for Christ

Rev. Frederick McGuire, C.M.

THE FAMILY AND THE COMMUNITY

THE BRIDGE OF CHARITY

CATHOLIC PRESS MONTH

NATIONAL CATHOLIC CAMPING ASSOCIATION

Episcopal Chairman's Message

Press Month—1952

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"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919. The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

N. C. W. C. is comprised of the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Fraternity of Christian Doctrine, Information, Publications, Business and Auditing, and CATHOLIC ACTION*, monthly publication, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups, contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 9,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a Catholic Evidence Bureau, sponsors three weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network, and the Catholic program in the "Faith in Our Time" series on the Mutual Broadcasting System—and conducts a Catholic Radio Bureau.

The N. C. C. W. through its National Committee System maintains an adult education service, transmitting to its affiliates information and suggestions in all fields covered by the N. C. W. C., and conducting Institutes and Regional Conferences for leadership training; it cooperates with War Relief Services—N. C. W. C. in a continuing clothing project for children; from 1921 to 1947 it sponsored the National Catholic School of Social Service.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

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The Bridge of Charity

There is only one way to build a bridge between us and the homeless and suffering of the world.

Eileen Egan

THE people of Berlin referred to the Airlift that saved them from death by hunger, and death by cold, as the "Air Bridge." It was a bridge of help that united them, though besieged by rail and road, with the free people of the West. Last Fall, I heard the report of the Catholic Charities Directors of Berlin. They told of the needs of the 200,000 refugees from the East who have crowded into this battered metropolis in the past few years, and it was they who characterized as a bridge of charity the air-borne supplies that allowed them to help feed and clothe these helpless people—more than a fourth of them children.

The Far End of the Bridge The far end of the bridge of charity in Berlin might be the big air raid shelter near the destroyed railroad station. Here more than 700 homeless people make their home, living day in and day out in almost airless cubicles that were built only for emergency use during the period of an air attack. In each cubicle a family must cook, sleep and maintain some semblance of ordered living.

The shelter, or bunker, is a big, round concrete affair, like nothing that we see in the United States. As one walks along the curving corridors, seeing the crowded cubicles on either side, and hearing the din of hundreds of cooped-up people, one becomes actually dizzy. It is a matter of wonder that people can continue to live here for months and years without cracking under the continuous strain.

Into this scene of tension comes the consoling presence of priests, sisters and lay people whose work it is to hear the troubles of these men, women and children; whose loving task it is to give extra supplies of butter, of precious powdered milk and dried eggs, of bedding and clothing. The bridge of charity gives these people the courage to maintain life, and renews their hopes.

The far end of the bridge of charity reaches also into the 52 other refugee camps in Berlin, and into the parishes which try to help the unemployed, the aged and the sick. This bridge reaches as well into the Soviet Zone where needy families and institutions for children can still receive vital aid.

The Homeless and the Driven But the concept of the bridge of charity is carried much further. All along the length of the Iron Curtain are the camps where refugees from the East find temporary haven. Between 15,000 and 20,000 driven people still manage to cross every month that artificial barrier that cuts through the heart of Europe. Only a small percentage of these can prove to the authorities that they were the victims of actual political persecution. Many fled out of fear or out of despair.

It is for such as these that Catholic Charities offices are open all along the bright side of the Iron Curtain, from Luebeck in the north to Trieste at the southern end. There are stocks of clothing ready for them; there are supplies of food and even emergency funds for travel. Much more must be done at our end of the bridge of charity if these services are even to continue. The need is so critical, that these services should be expanded. Priests and sisters near the border camps should have more lay social workers to aid them in their exhausting task.

Iron Curtains in Miniature As Monsignor O'Grady has pointed out, in our worry about the great Iron Curtain, we tend to forget that some of the towns and villages of the West, particularly in Italy and France, are already behind an Iron Curtain of their own making. Hunger and hopelessness have led people to vote for leftist candidates who recklessly offer them immediate redress for the very real wrongs under which they suffer. Continued aid is still necessary in war-destroyed, flood-ravaged Italy.

Up to now, the Catholics of the United States have achieved a splendid record in relief in Korea. Of all the voluntary American help sent to this poor country, gutted of its resources, more than one-half has come from the Catholics of the United States.

Maintain the Bridge! To prevent this Bridge of Charity being broken, the yearly collection of the Bishops of the United States for foreign relief will

be taken up on Laetare Sunday, March 23, 1952. All purchase of supplies, warehouse and shipping costs, come from this one over-all collection through the parishes of our country.

It is not just another collection. It is the very foundation of the Bridge of Charity that reaches all over this suffering and terror-stricken world.

That Tomorrow May Be Brighter!

WINTER CAME to the Middle East early this year. Wind, rain, floods—with distress and hardship to the already homeless people—spread through the entire section from Northern Syria south to Cairo. It taxed the resources of UNRWA until stocks were almost exhausted. But American generosity was equal to the task. The State Department reports 2½ million pounds shipped to the Middle East through the facilities of the United Nations Relief and Works Agency. Of this amount about two-thirds has been furnished by War Relief Services—N.C.W.C., according to a letter from Arthur C. Ringland, executive director of the Advisory Committee on Voluntary Foreign Aid, to Rev. Aloysius J. Wycislo of War Relief Services—N.C.W.C. "The acceleration of the movement (of supplies) in response to Director Blandford's cabled appeals is just getting underway with the very helpful and most substantial lead taken by N.C.W.C.," said Mr. Ringland.

Reporting on the flood conditions Monsignor Edward Swanstrom, Executive Director of War Relief Services—N.C.W.C., said:

"The clothing shipments arrived in the Near East in time to take care of the refugees following December storms that seriously affected the Gaza strip, Jordan, Syria and Lebanon. Heavy rains throughout the area destroyed roads and heavy winds demoralized the tent cities in which the refugees have been living. So much personal property was lost that the clothing from the United States was a Godsend."

Of 200,000 refugees in the Gaza area alone, 62,000 were most seriously affected by the storms, said Monsignor Swanstrom's statement. "All of them lost whatever shelter they had and some 1,000 of the single family huts which had been built had to be evacuated," he continued. "The shelterless refugees were transferred to churches, schools, warehouses and other requisitioned structures. In Jordan some 16,000 refugees were bereft of shelter and personal belongings.

"There is a continuing need to assist these unfortunate victims of the recent war in Palestine. Not only further shipments of clothing, but specialized food and medical supplies are needed."

Monsignor Swanstrom said WRS-N.C.W.C., in cooperation with the Catholic Near East Welfare Association, is striving, with the help of 2,000 volunteer workers in the Near East area, to continue its assistance.

Also, R. H. R. Parminter, special assistant for Korea, United Nations, has advised Monsignor Swanstrom that the WRS-N.C.W.C. offer to supply 400,000 pounds of usable clothing and shoes for civilian relief in Korea "has now been accepted by the Unified Command. . . . The Secretary-General has asked me to convey to you once again his appreciation of your organization's important contributions to the United Nations relief programs in Korea," Mr. Parminter wrote Monsignor Swanstrom.

New Publications Announced By N.C.W.C.

PUBLICATION of two recent addresses of the Holy Father on the lay apostolate and on proofs for the existence of God, together with an article on the ante-nuptial promises from the legal point of view, has just been announced by the N.C.W.C. Publications Office. Titles are: *The Lay Apostolate—Its Need Today* (to the World Congress of the Lay Apostolate, Oct. 14, 1951, 15c); *Proofs for the Existence of God in the Light of Modern Natural Science* (to the Pontifical Academy of Sciences, Nov. 22, 1951, 20c); and *Legal Aspects of the Ante-Nuptial Promises before Mixed Marriage* (reprint of an article in the *Jurist* by Vincent Allred, N.C.W.C. Legal Department—ready Feb. 15, 50c).

Other recent publications are: *Moral Questions affecting Married Life* (20¢) and *Counsel to Teaching Sisters* (10¢), both important addresses of the Holy Father; the Encyclical, *Sempiternus Rex* (15¢) on the Council of Chalcedon; *God's Law: the Measure of Man's Conduct* (5¢), the 1951 statement of the Bishops of the United States; and a *Map of U.S. Dioceses*, a 30" by 50" wall map showing Catholic population density by dioceses—where Catholics are and the percent of Catholics to the total population in each diocese, \$2.00. The entire group of sixteen Encyclicals and important addresses by Pope Pius XII in individual pamphlet form is offered at \$2.50.

Catholic Press Month

CATHOLIC PRESS MONTH—February, 1952—bids fair to be the most successful observance of the occasion in its 20-year history. It comes, appropriately, at the close of a banner year for Catholic journalism, a year that has seen the founding of five new diocesan weeklies and the beginnings of a Catholic daily.

Much of the credit for this year's promising outlook belongs to the newly established national office of the Catholic Press Association, Press Month sponsor, for its vigorous promotional efforts. The C.P.A. has chosen as the official slogan this year a reference to the news blackout behind the iron curtain: "Read Your Catholic Press, Millions Wish They Could."

To start Press Month, Bishop Thomas K. Gorman of Reno, new Episcopal Chairman of the N.C.W.C. Press Department, has issued an appeal to all Catholics to take a renewed interest in their press. He urges them to discard old and outmoded concepts of the press as it was years ago, to re-examine it as it exists today and to see for themselves the new vitality, interest and general worth of Catholic publications.

At the same time that Bishop Gorman's statement was issued a message was sent to the C.P.A. by President Truman congratulating the Association on its choice of the 1952 Catholic Press Month theme: "So that no one may deceive you by persuasive words" (Colossians II, 4). Statements will also be issued by Bishop Albert R. Zuroweste of Belleville, assistant episcopal chairman of the N.C.W.C. Press Department; Philip Murray, president of the C.I.O.; and C.P.A. President Francis A. Fink, managing editor of *Our Sunday Visitor*. As in past years the N.C.W.C. News Service will provide special Press Month material and report Press Month events and activities.

The chief purpose of Press Month is to emphasize the important role played by Catholic publications—newspapers, magazines, books and pamphlets—in the life of the Church in the United States.

To further this end the C.P.A. national office issued a kit of promotional material last year, although it was not then in full operation. Made available to Catholic newspapers and magazines throughout the country, the material proved most effective. With greater facilities and more time to spend on its preparation, C.P.A. executive secretary James F. Kane has made up a Press Month Kit for 1952 that is much more varied and extensive. It includes:

The official C.P.A. poster in red and white, showing the face of a Soviet soldier as a symbol of communist censorship and oppression and stating the Press Month theme and slogan.

An outline for a Press Month sermon: a four-page document prepared by a priest offering sermon ideas

readily adaptable to local needs, historical and statistical data on the Catholic press and quotations from Papal pronouncements on the press.

Three editorial cartoons for release during February depicting communist suppression of religion and freedom of the press.

An outline of information sources to help Catholic newspapers and magazines answer specific questions about Press Month which also lists sources of general information on Catholic publications. It notes that a basic Press Month Kit is available to individuals for one dollar at headquarters of the Catholic Press Association, 120 Madison Ave., New York 16, N.Y.

A pamphlet, *The Parish Library*, giving information on book selection, financing, records, hours and services for those interested in operating a parish library and pamphlet rack.

A student editorial, *The Word, Beginning and End*, by the Rev. Francis B. Thornton, book editor of the *Catholic Digest*, on the meaning of Press Month.

A 2,000-word article on *How to Run a Catholic Press Exhibit*.

A sermon fact sheet giving background information for priests and others preparing articles and addresses.

Christ Takes a Hand, a 12-minute playlet on the Catholic press designed for school assembly programs which requires no costumes, scenery or special props.

The second week of Catholic Press Month this year has been designated Bible Week. It is being sponsored by the Catholic Bible Association of America in cooperation with the National Center of the Fraternity of Christian Doctrine and leading publishers of Bibles. A Bible Week packet containing posters, sermon outlines and ideas for school assembly programs can be obtained from the Catholic Bible Association, 1312 Mass. Ave., Washington 5, D.C.

The third week of Press Month has been set aside as Catholic Book Week. Material on Catholic books is available from the Catholic Library Association, Box 25, New York 63, N.Y., and from individual Catholic publishers. Tuesday of Book Week is to be observed as Catholic Authors' Day, sponsored by the Gallery of Living Catholic Authors, Webster Groves, Missouri.

BISHOP GORMAN'S STATEMENT

The full text of the Press Month statement issued by Bishop Thomas K. Gorman of Reno, Episcopal Chairman of the N.C.W.C. Press Department, appears on page 19.

The World For Christ

Rev. Frederick McGuire, C.M.

ALL the world is waiting for the Truth. We have made a small beginning at bringing the message of love and hope to the world at large—the message that was first written in the hearts of men in Judea almost two thousand years ago. But, truly, we have only made a small beginning. Too many Catholics fall into an attitude of smug complacency as they view the brick and mortar part of the Catholic Church which can be seen so readily in the large metropolitan areas of the United States. Too often they rate the success of the Church by the size of its physical properties in a given area, or the positions of influence or importance held by its members. Surely, the only true measure of success for the Church established by God is the number of those who have been brought into the true fold and how well the Church contributes to the sanctification of its members.

Here in the United States we are not doing very well in our God-given task of spreading the Faith. For many years there was a steady growth by reason of heavy immigration. That has long since ceased to be the case. The normal increment through births has been increased by conversions which numbered 121,950 in 1950 (Catholic Directory). The total population of the U.S. (World Almanac) in the same year stood at 148,734,711, and the Catholic population, at 28,634,878. This means that a little more than 4/5 of the American people are outside the true Church, or that there are 120,099,833 non-Catholics in the U.S. Moreover, fully half of these non-Catholics are not affiliated with any Church.

If we divide the number of converts made in 1950 into the number of non-Catholics in our population, we discover that at our present rate it would take nine hundred and eighty-four years to make them all Catholics. They can't wait around that long.

In 1950 the Catholic Directory listed a total of 43,889 American priests. A little arithmetical work shows that the average conversion rate was three converts to each priest. Very nice but not very impressive.

But now go out to the great wide world. Let us not be narrow, provincial, parochial or isolationist in our spiritual interest. The last message of Our Lord was a command to be worldmission-minded: "Go ye teach all nations." Jerusalem and Judea were predominantly non-Catholic when Saint Peter, Saint Paul, Saint Thomas and the other apostles began the first great

foreign missionary work. Although they were traditionally isolationist, they interpreted the words of Christ literally, and went out beyond the borders of their homeland to the pagan people whom they previously had despised as idolaters. There was no surplus of priests, but, right from the beginning, as is evidenced from the Epistles of Saint Paul, the first bishops and priests made practical use of the laity in furthering their work of worldwide conversion. The Catholic people of the early centuries seemed to have been motivated by an apostolic spirit which finds comparison today with that Communist zeal making every member of the Communist Party an apostle for the ideology he embraces. Even in the earliest days of the Church, the participation of the laity in the missionary task did not in any way go counter to the hierarchical order and authority established by Christ. There is no reason to suppose that a larger participation of the laity in the work of converting the world today would threaten this established order.

In our time, the chair of Peter has constantly reiterated the demand for Catholic action. This action should be directed towards the most important function of the Church which is the presentation of the Church's teachings to the whole non-Catholic world. In our country, the laity are asked to support by monetary donations the growing needs of the Church, and they respond magnificently. They have been made aware, from the pulpit, by means of the radio, and by the printed word, of the threat that arises from the growth of Communism which is essentially, not a question of economics, but one of a philosophy diametrically opposed to all Christian concepts. But the mere exposition of this danger is not sufficient; it is extremely important that a practical course of action be presented to the Catholic laity and, moreover, that the Catholic laity be so organized that they will become as zealously active for the propagation of the truth as their Communist neighbors are for the propagation of falsehood. In this connection, it is well to observe that every active Communist has been completely indoctrinated in the teachings of the Communist ideology to such an extent that he is ready, at any time, to enter into discussion and actually welcomes the opportunity to argue his point.

Catholic lay people generally shy away from a discussion of Catholic doctrine, and particularly avoid entering into the philosophic basis of Catholic truth.

This, it seems to me, stems from the fact that they are not sufficiently instructed in a total manner in the teachings of Catholicism. Many Catholic people who have had Catholic parochial school training, Catholic high school training, and even Catholic university training, are yet incapable of propounding, in an intelligent manner, the truths of our Faith. Not understanding these truths themselves, they naturally hesitate to propose them to anyone else. Therefore, in planning true Catholic action, the emphasis must first be laid upon a thorough teaching of Catholic doctrine, and this indoctrination should be done in such a way as to prepare people for apostolic work.

While it is necessary to bring the Catholic people of a parish into activities which will raise money to carry on the parochial work, we should not stop here. The Catholic lay people truly desire to be directed into broader fields of Catholic action. They want to be positive in their action and not merely to take a negative stand in protecting the Church against the slander of her enemies. The larger parishes at times have a plethora of societies within the parochial scheme, but the proportion of parishioners actively participating in these societies is, as a rule, woefully small. One of the reasons for this is that the people do not feel that these societies are giving them anything in the way of truly Catholic work to do. Again, these societies have a tendency, by separating in their activities husband, wife and children, to destroy the natural unit of activity which is the family. Catholic action should be the whole family working as a unit towards the great work of making the Church grow. The world is still predominantly non-Catholic and yet most of the Catholic people, in the United States at least, look upon foreign mission work in pagan lands as a luxury to be indulged in only after everything possible has been done in this country for the growth of the Church. Too frequently, the appeal for foreign mission support has been too much on the emotional basis. Seldom has the foreign mission work been

presented to the Catholic people as a great and essential work of the Church in carrying out that final command of Christ. Few people stop to consider that the Catholic population of the world—350,000,000—is a hundred million less than the pagan population of China alone. Rarely do Catholic people realize that there are more non-Catholics in India and Pakistan than there are Catholics in the whole world. How many of our Catholic people realize that there are only 100,000 priests, sisters and brothers actively engaged in foreign mission work throughout the whole world, while in the United States there are 43,889 priests, 7,620 brothers, and 152,178 sisters.

Surely, the pioneering spirit that contributed to the economic growth of the United States could well be translated into the spiritual sphere and produce vocations for the foreign missionary work of the world, if the Catholic parents of the United States would but appreciate the fact that the world will be saved from the materialistic doctrines of Communism, riot by armaments and atom bombs, but only by the spread of Catholic truth. There is certainly a field of work in these foreign mission countries for earnest Catholic lay people who might be willing to "forget their father and their father's house" and go forth into the less favored countries of the world, less favored materially and spiritually, to bring aid to both the body and the soul of these people.

Difficulties there are in organizing a lay apostolate for the foreign mission work, but difficulties may be overcome by study and research and good will. Two thousand years of effort finds the world still unheeding of Christ's truth. Five-sixths of the world's population still remains outside the true fold. Multiply, if you will, the vocations to the priesthood, brotherhood, and sisterhood, and yet it will be impossible to make any great impression upon this massive paganism unless the Catholic laity becomes apostolic. The answer to the conversion of the world lies certainly in the hands of the Catholic laity in action, directed by and obedient to the Holy Father and his representatives.

IT can certainly be claimed that the lay cooperation which we today call Catholic Action, has existed since the foundation of the Church. Indeed the Apostles and other preachers of the Gospel received no little help from it and the Christian religion thereby made great advances. In this respect Apollo, Lidia, Aquila, Priscilla and Philemon are mentioned by the Apostle of the Gentiles. We have also these words of his to the Philippians: "Yes, and I ask thee, who sharest the yoke so loyally, to take part with them; they have worked for the Gospel at my side, as much as Clement and those other fellow-laborers of mine, whose names are recorded in the book of life."

Likewise all know that the Gospel followed the great Roman roads and was spread not only by Bishops and priests but also by public officials, soldiers and private citizens. Thousands of Christian neophytes, whose names are today unknown, were fired with zeal to promote the new religion they had embraced and en-

deavored to prepare the way for the coming of the Gospel. That explains why after about 100 years Christianity had penetrated into all the chief cities of the Roman Empire.

St. Justinus, Minucius Felix, Aristides, the consul Acilius Glaber, the patrician Flavius Clemens, St. Tarcisus and countless holy martyrs of both sexes, who strengthened and enriched the growth of the Church by their labors and the shedding of their blood, can in a certain sense be called the advance guard and fore-runners of Catholic Action. Here we wish to cite the striking observation of the author of the letter to Diognetus, which even today has a message for us: "Christians dwell in their native countries as though aliens; . . . every foreign land is their home and the land of their birth is foreign soil."

—Encyclical of Pope Pius XII on Promoting Catholic Missions (*Evangelii Praecones*), June 2, 1951.

The Family And the Community

Rev. Edgar Schmiedeler, O.S.B., Ph.D.

The Catholic and the Community

Article VI

THE writer was much struck some years ago when the head of a large welfare organization chose for his presidential address the topic, "Justice First." Why, I thought, does he emphasize the principle of justice on such an occasion? Why does he, in speaking to a large group of representatives of welfare agencies, give it first rank? Is not charity much more closely identified with welfare work than is justice? And yet, the longer I thought over the matter, the more his choice seemed to make good sense. It really amounted to an emphasis on preventive work. That is, effort to get justice for the great mass of families—just wages, just prices, adequate employment, economic security generally—really meant less need for charity, less need for relief, less need for public and private assistance, or, in other words, greater economic security and independence for families. To be sure, there would still be *some* need. There would always be in our communities numbers of the handicapped that would need positive assistance and a kindly hand, no matter what the economic or social circumstances in which they found themselves.

A somewhat similar emphasis might very fittingly be placed today upon the family—that is, upon the family as distinguished from the individual, or from community institutions and agencies, or from the community as a whole. That emphasis should definitely be upon preventive and constructive work in behalf of the family rather than upon curative work. It should consist of positive effort that aims at the building of strong vital families rather than upon curative effort or the almost hopeless task of trying to reconstruct or rebuild disintegrated families or broken homes. Such emphasis might well forestall many problems that plague our communities.

A weakened and disorganized family life will always mean serious problems in a community. It will call for a multiplication of social agencies and institutions and for a constant expansion of their activities. A strong and vital family life, on the other hand, will mean, other things being equal, a lessening of social problems, a lessening of the need for social agencies and of their respective activities.

Some time ago there came to my desk the annual report of an agency caring for 5,663 children. These

children were being cared for in twelve large institutions. Only three per cent of the children were full orphans. Most of the remainder came from broken homes. If those children had good homes, great numbers of them would not have been in institutions. Their lives would have been much more normal. If there is to be emphasis, therefore, should it be on more good homes or on more good institutions?

There will still be need for a number of welfare agencies and institutions, particularly in the larger communities. Nonetheless, the emphasis should not be on curative efforts or custodial care. It should be primarily on the building of a strong family life in the community.

Catholics understand the reasons for this basic importance of the family. Those reasons are very intimately linked with the purposes of the family. There is the child. The reasons for the family's importance center extensively in him. The home is the child's world. In it the primary living process takes place, shaping the human personality today and thereby determining, in very great part at any rate, the fate of the local community and of the larger national and international society of tomorrow. In his home the child gets his first and most essential lessons of life, his personality is shaped, his character is formed. What the individual becomes depends in very large measure on the type of home into which he is born, upon the environmental influences that play upon him within his domestic world during his earliest and most impressionable years. Normally, to the child's world, his home, fall the all important tasks of supervising his physical and mental growth and of directing his moral and emotional development. On the manner in which these tasks are performed will depend whether his character will be formed in accordance with, or contrary to, the codes, the standards, the ideals that sound community life demands. Closely linked with all this is the problem of juvenile delinquency which has become such a scandal in so many American communities. Nor is the problem of adult criminality far removed from it. One may take it for granted that the social discontents and radicals of a community, those who would undermine society and

destroy civilization, do not come from sound and substantial families.

That the family is primary is the theory of the matter. And it is based on sound reasons. But the important question remains, do we accept that primacy in practice? Do we act in accord with it? Do we keep community conditions in harmony with it? Happily, there is still much that can be said on the affirmative side in answer to these questions. But there is the negative side too.

There are certain developments in our time, more or less voluntary, that can easily go too far and that have in fact in some instances gone too far, insofar as the family is concerned. These developments call for remedial or corrective action if the family is not to suffer, or at any rate, if it is to get the benefit of new findings that should contribute to its betterment. There is the matter of lack of coordination in the many activities in our communities that relate to the family. There is need for bringing about reasonably integrated and consistent practices for homemaking, child care and training, and family life, while at the same time getting the benefit of the new knowledge and insight that are made available. Probably no one will be able to develop a master plan that will immediately bring order out of such a complicated situation as we now face. But something can, and should, be done by those who are acquainted with the services offered by their respective communities to resolve the many rival assertions and claims of special groups and agencies and professions that are found.

Again, there is the tendency of a multiplicity of agencies taking over normal parental tasks, thereby making the family almost useless insofar as its highly important purpose of child training is concerned. In our complicated civilization, certain agencies and institutions have their place. But at the same time, they have their limits. A view like the following expressed by a secular sociologist, Dr. M. C. Elmer, of the University of Pittsburgh, may well be pondered:

"With almost a menacing eagerness, agencies organized to supplement family activities have grasped at the chance to take up responsibilities which parents seem desirous of escaping. Established to meet cases of neglectful or incompetent parents, the agencies develop standardized and relatively efficient methods of dealing with children. These are advertised and used as propaganda to secure support for the growing equipment needs and program of the agency. Parents who find it more comfortable to shift their responsibility to an organization accept the dictum that 'parents are ignorant and do not properly understand child psychology and the needs of children.' They further are inclined to assume that parents not only are ignorant but cannot learn. Hence, we find an ever-increasing number of, and an ever-increasing demand for, boys' clubs, girls' clubs, pre-school nurseries—a frantic effort to save babies from their parents." (*Sociology of the Family*).

THE N.C.W.C. Forum Committee, representative of the National Catholic Welfare Conference, presents its 1951-52 series of eight articles, month by month, under the general title, "The Catholic and the Community." These have been prepared for general use and should be especially helpful to organization and educational leaders.

Use the articles:

- For your own information.
- For stimulating a program of action in your organization.
- As texts for discussion clubs, forums, round tables, radio talks.
- For informal discussion at home and abroad.

Use the questions at the end as guides for reading and discussion.

Reprints of these articles are available.

There is much truth in those words. There has hardly been less than a drive, in certain quarters at least, to get children more and more away from their parents. This has been glaringly true in totalitarian countries. It has also been in evidence in democratic countries, not excepting the United States. It represents a trend that is definitely in the wrong direction. While there are agencies in some communities, such as nursery schools and a variety of clinics and clubs, that under certain circumstances can well and properly render some supplementary services to the home, these must never be made substitutes for the home.

The individual interested in the family, whether professional or volunteer worker, can make a fine contribution to the family life of the community through the encouragement of the parent education movement, taking the lead in cultivating an active interest on the part of the parents in child care and training within the home. This may be done through various media, such as study circles, forums, lecture series, institutes—even through the dissemination of suitable literature and the encouragement of private reading and study within the family circle. The beneficial results will show in at least two ways: 1) useful information on child training will be disseminated, leading to better results in the training of the young; 2) a renewed interest will be created in children. This is needed to counteract the effect of the constant playing down of the child that has become so characteristic of the time, and of that hideous expression, "the unwanted child," that has been popularized during the decades just past.

Closely related to the parent education movement is so-called family education, or preparation for marriage and family living. Here, too, the family worker can make a genuine contribution.

In view of the fundamental importance of the family to society, one might expect that a civilization would be so organized as to support and help the home. In the highly industrialized culture of our day the facts are at variance with this. In many communities conditions almost force one to conclude that they

are designedly created to discourage marriage, to undermine the home, to make difficult if not well nigh impossible the fulfillment of the family's functions and purposes. Is it not usually the family that must be the main shock-absorber, that must bear the brunt of our constant industrial and social change? Is it not true that industry, business, profit, rather than the family, are usually given first consideration? Is it not true that our national mentality is not primarily a family mentality, but a profit mentality, a commercial mentality, a business mentality?

The result of that mentality is seen reflected in many of our giant social problems that are so hurtful to the home. Think, for instance, of our great extremes of wealth and poverty. Think of the dread insecurity for the family that results from unemployment and other economic and industrial evils in this land of abundance. Think of our housing situation, our blighted and slum areas and their unfortunate effects on family life. Think of the cost of maternity care. Think of our striking mobility and change, our great shifting of populations. Do these things help the family? Are they motivated by the good of the family? To ask the question is to answer it. And yet, supposedly at least, the family should be the number one consideration of a civilization.

In the maelstrom of our day the individual family is pretty helpless. It can do little of itself to remedy the situation. That calls for help, organized help. It calls for leadership, trained leadership. It calls for some action on the part of the government. In all this the citizen of the community undoubtedly has a part to play. Here are two general ways in which he can help: 1) by emphasizing the need for a family mentality; 2) by encouraging necessary social legislation. There are many possibilities in the economic field alone for helping the family through appropriate legislation. Personally, the writer is convinced that a very useful bit of national legislation that might well be considered is a Family Allowance Act. Most nations have some such legislation. Just next door, in Canada, an Allowance Act now in existence about five years has proved very beneficial.

There are moral factors too. There is a trashy literature, so commonplace today. There is the suggestive film. There is the disreputable dive or resort. These undermine morals and grievously harm family life. Ordinarily little can be done by way of effective remedy against them except through organized and vigorous citizen action and through suitable legislation effectively administered.

There are still more fundamental flaws in our communities than those already alluded to—flaws that are reacting with even more telling and deadly effect upon its family life. There is the fact that vast numbers of American people have totally rejected the ideals and principles of Christian marriage. Millions in our American communities scarcely know what is meant by the Sacrament of Matrimony. Much less do

they have any appreciation of what is meant by marriage as a symbol of the union of Christ and His Church. Many have rejected even the essentials of natural marriage. The three great foundation stones of marriage—unity, sanctity, indissolubility—have gone by the board. The natural law as it relates to marriage has been thrown out of the window. A changing man-made marriage has been substituted for the unchanging plan of marriage given man by the Almighty. The old and tried ethics of the centuries have been openly questioned and even derided. A system of morals based on the inconstant and variable principle of expediency or convenience has been substituted for the unchanging moral law of God. A "new and utterly perverse morality," to use the words of Pope Pius XI, has been openly taught by many, and even urged upon the people. Special national organizations exist in our midst today to promote specific immoral practices, such as sterilization and birth control. There is not a more certain and direct route to destruction for a society, for a community, or a nation.

Difficult though family life may be under straitened circumstances, it *can* be successful under those circumstances. But it cannot be successful when the divine plan of marriage is thwarted. It cannot be genuinely successful then even if the most perfect economic and social conditions prevail. Yet, great numbers have rejected that divine plan. *There* is the greatest challenge to all interested in the family's welfare, to all who are interested in securing for it again its place of social supremacy.

Well indeed may we in America impress these important facts upon our minds: The family is primary; the whole is no better than its parts; the homes of a community are its foundation; working for the home may well amount to working for the eventual saving of a nation.

QUESTIONS

1. Discuss the relationship of women in industry and the growth of community services.
2. Are there examples of duplication or lack of co-ordination of activities in behalf of the family in the community?
3. What seem to be the major economic problems in your community that are proving detrimental to family life? What are the main moral problems?
4. What are some of the main channels through which parents today are again being interested and helped in the tasks of child training in the home?
5. In what ways, specifically, might P.T.A.'s or Home and School Associations help the family through programs of community activity?

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The National Catholic Camping Association

Ruth E. Sullivan

OCTOBER 15, 1951 will long be remembered as a red letter day by Catholic young people in the United States who love the out-of-door life—and it is difficult to imagine any fun-loving child who does not—for it was on this day that the National Catholic Camping Association came into being. Formed at the National Catholic Youth Conference in Cincinnati, Ohio, this newest Association in the service of Catholic Youth is the realization of the work and desires of Catholic leaders in the fields of education and camping to unite in a common effort to expand, improve and service the Catholic camping program throughout the country.

The word "camping" suggests many things to many people. To a child, it can mean anything from the excitement of pitching a tent in his own back yard to the magic of spending the summer at a lake in the woods miles from home. To a junior counselor, it may connote the job of seeing a ten year old hit his first bull's eye with a bow and arrow after hours of practice or of teaching a physically handicapped child to swim. To an adult Catholic youth leader, however, camping presents vast opportunities in the task of fashioning the image of Christ in our youth. As Bishop Spaulding put it many years ago "To run, to jump, to ride, to swim, to sit in the shade of trees by flowing waters . . . To learn, too, as one knows a mother's face, every change that comes over the heavens from the dewy freshness of the early morn to the restful calm of evening, from the overpowering mystery of the starlit sky, to the look with which the moon shines upon the earth; all this is education of a higher and more real kind than it is possible to receive within the walls of a school; and lacking this, nothing shall have power to develop the faculties of the soul in symmetry and completeness." Such an education consists in leading a child to God by bringing him close to nature, helping him to put into practice the lessons he has learned in home, church and school of dependency upon God the Father, giving him the daily chance of living with others as an individual and as part of a social group and of sending him back to his home a better citizen and a better Catholic because he has learned to be a good camper.

Up to this point, those active in the field of Catholic camping have, in a sense, been pioneers. Although various professional camping associations have been in existence for some years and have served as an invaluable aid as regards the more technical aspects

of camping, the integration of the spiritual as the heart of the camping program and the development of the vast possibilities which it opens not only in the general field of youth but in Catholic social action and Christian family living have largely been the result of trial and error methods on the part of the individuals involved. Though a large measure of success has been achieved in this way, there has been a growing feeling that only by the sharing of talents, resources and experience could the real potentialities of Catholic camping be realized. Thus, the National Catholic Camping Association came into being.

The best estimates list the number of Catholic camps in the United States as between 300 and 400. These include both resident and day camps, some officially conducted by various dioceses, some by schools, others by organizations such as Catholic Charities and still others by private individuals. The NCCA plans to work for the benefit of them all with the following objects in mind:

1. To promote Catholic action, thought and philosophy through an organized camping program.
2. To explore and encourage proper and adequate camp standards to meet the needs of the members of this Association.
3. To promote and publicize the member camps of the Association.
4. To assist in an advisory capacity the establishment of Catholic camps.
5. To act as a liaison group with governmental agencies on the federal, state, and local levels with respect to camping matters.
6. To emphasize the need of Catholic camping as an integral part of the Catholic youth program.

Although the details of the Association's program for 1952 have not as yet been completed, one of its first tasks will be the compilation of a comprehensive CATHOLIC CAMP DIRECTORY which will be given wide distribution by April. Membership in the NCCA is provided for on five levels: Sustaining, Camp, Executive, Associate and Student.

Established as an integral part of the Youth Department, N.C.W.C., the Association will work closely with the American Camping Association and will have as its National Director the Very Rev. Msgr. Joseph E. Schieder, Ph.D., director of the Youth Department. Rt. Rev. Msgr. James E. Dolan, archdiocesan director of Catholic Camps in Los Angeles, will head the group during the coming year as its national president.

NATIONAL COUNCIL CATHOLIC WOMEN

N.C.C.W. in 1952 — Diocesan
Conventions—Parents' TV Guide
—UN Day of Prayer for Korea

N.C.C.W. IN 1952

TO chart the course of N.C.C.W. in 1952 the National Board of Directors met at Headquarters January 16, 17 and 18. Seventeen of the 22 Provincial Directors were in attendance with the National President, Mrs. Gerald Bennett, presiding.

Two principal subjects of discussion were the international congress of the World Union of Catholic Women's Organizations to meet in Rome, April 21-26, and the N.C.C.W. national convention which will be held in Seattle, Washington, September 20-24. Most Rev. Richard J. Cushing, Archbishop of Boston and recently elected episcopal chairman of the Department of Lay Organizations, N.C.W.C., told the National Directors that he sincerely hoped a number of Catholic women would attend the World Congress. "International congresses," His Excellency said, "are tremendously important today. There is a great temptation in this country to become isolated, to become provincial. We must never forget that we are catholic, universal. We must never forget that we belong to the Mystical Body of Christ. . . . There is a temptation among Catholics in this country to stand aloof from the Catholics of other countries. We need to remember that to keep the Faith we must spread it. The more women who go to these world congresses the greater good can be accomplished by them and through them."

"God's Will: Our Work" was selected by the Board for the theme of the 1952 national convention. The program will demonstrate the myriad ways in which the N.C.C.W. furthers the teaching of the Church in this country. The unification of this moral power of Catholic women for the reconstruction of a Christian society was the purpose for which the N.C.C.W. was formed. Its tremendous growth in the thirty-two years of its existence is a testimony to the zeal and diligence of its Catholic women and to the leadership of its officers. The organization report to the Board showed 6,897 affiliated organizations, a growth of more than 50 percent in the last five years! Three new diocesan councils were organized during the year: Saginaw, Manchester and Covington, which added 279 affiliations to the list.

N.C.C.W. counts 83 diocesan councils. Of these 33 are 100 percent organized. A council is considered 100 percent organized when the number of affiliated organizations equals the number of parishes in the

diocese with resident pastors. Three diocesan councils are 90 percent organized, three 80 percent, and six 70 percent. This shows that 45 out of the 83 diocesan councils are strongly organized—and their number is growing steadily. Five years ago only eight councils were in the 100 percent class.

But figures are not the only measure of strength. Each new diocesan council added to the federation this year was influenced by a neighboring diocesan council. This means that good, working diocesan councils are N.C.C.W.'s best advertisement. And it means that there *are* good, working councils in every section of our country. Each Provincial Director's report reflected the tireless effort of the councils within her province toward the personal sanctification of the members, the development of effective programs, and the extension of Catholic principles into society.

National Committee chairmen and observers reported magnificent work accomplished by N.C.C.W. affiliates. However, the mere reporting of these achievements indicates the vast work still to be done. Through legislative committees Catholic women are taking an intelligent, constructive part in community and state affairs but a more intensive setting up of study clubs is needed that women may become truly "informed, articulate, participating citizens." While members of N.C.C.W. affiliated groups have welcomed into their homes this year 75 teen-age German and Austrian youths brought to this country through the State Department, the program will continue next year and homes must be opened again that these young people may be helped to leadership in their own countries. The libraries and literature committee report showed the rather general establishment and maintenance of libraries in parochial schools and Catholic book shelves in public libraries. Encouraging increases in subscriptions to Catholic weekly newspapers and the making of them available in public libraries and general meeting places are reported.

Through the channels of N.C.C.W. the women have offered their services to the Confraternity of Christian Doctrine as teachers, helpers and fishers for the religious schools, vacation and all-year classes. They have organized discussion clubs for Catholic and non-Catholic and participated in these clubs as leaders or for actual learning. But the opening sentence of the preface of the CCD Mid-Century Survey, "Every

fourth child born in the United States receives Catholic baptism," offers a challenge to N.C.C.W. for 1952—a challenge to see that every child within our care receives religious instruction.

A wonderful work has been done in war relief. For Christmas this year, the Council sponsored a special drive for children's new shoes to be sent to the Holy Father's storerooms. Already over 4000 pairs have been received. Over 49,000 pounds of bedding have been collected for charitable institutions in Europe during the four months this program has been in operation. The Adopt-a-Family program has been extended to Japan and food packages have been sent to 125 families in Hiroshima and 90 families in Nagasaki. All of these activities are in addition to the clothing campaign which N.C.C.W. has carried on continuously for the past seven years, during which time over \$3,000,000 worth of clothing has been donated.

To guide affiliates during the year the Board issued a number of statements in the fields of international relations, social action, education, and family life. The Board condemned the series of mass deportations, break-up of families, jailing or killing of religious leaders as well as of lay people of any professed religious belief, which are taking place in communist-dominated countries. They assured the persecuted in these countries of their continued concern for their plight and prayers for their deliverance from this godless tyranny. The position that the problems of over-population can be solved by immoral birth control was rejected. The solution lies in working with nature, not against it, in living by the moral law, not contrary to it. Energies must be spent on *producing* sufficient food for the peoples of the world—noted experts admit it can be done—and distributing it and helping better other economic and social conditions so that God's creatures may live in fitting dignity.

The Board noted with approval the trend to restore religion to its rightful place in American public education. They expressed high tribute to the New York Board of Regents for its wise decision authorizing local school boards to permit public school pupils to recite a brief prayer acknowledging at the beginning of each school day their dependence upon Almighty God and the need of God's blessings upon their parents, their teachers, their country and themselves. It is their prayerful hope that similar authorization will be granted by other states of our great nation.

Archbishop Cushing urged the women to use their great strength in waging a counterattack against Communism. His Excellency said that this could be done very effectively because the work of N.C.C.W. covers every field, meets the need of every section. He said that because N.C.C.W. does not control the activities or the policies of its member groups but each group is free to do what is best in that particular area, these groups can be encouraged to realize the possibilities

Time To Plan —

September and the N.C.C.W. National Convention are just around the corner.

The place is Seattle, Washington

The time is September 20-24, 1952

The theme is "God's Will: Our Work"

Check on the convention-vacation tour of the Northern Pacific Railway. Details on page 15.

Plan **now** to be with us in Seattle!!

that lie before them and will be able to accomplish a great deal of constructive good. He urged the women to meet Communism's three steps of infiltration, polarization, and destruction with the three steps of friendliness with all people—the poor, the needy, those who don't like us, those who don't understand us—of love for people that they may be brought closer together, and of knowledge of God's plan that people may love one another through the common love of the Father Who made us all.

In this, the Church's greatest missionary hour, the goals of N.C.C.W. can be achieved only by close teamwork of all affiliates, under the guidance of the hierarchy. We may then look forward with hope to the achievement of our potential aim of restoring all things in Christ.

Full text of Statements available from N.C.C.W. headquarters, 25¢ a copy.

THREE D.C.C.W. CONVENTIONS

Austin . . . Workshops on leadership and on the organization and operation of the Council, particularly at the parish level, were a helpful feature of the 3rd annual convention of the Austin D.C.C.W., held October 27-28. Three guest speakers from the San Antonio A.C.C.W. contributed greatly to the meeting: the Provincial Director, Mrs. Enrico Liberto; the National Chairman of the Public Relations Committee, Miss Gertrude Horgan; and the President of the San Antonio Archdiocesan Council, Mrs. M. W. Carrico. Mr. J. H. Kultgen, civic leader and Knight Commander of the Order of St. Gregory, spoke on "A Child Grows Up." The convention elected Miss Gussie Schultz president to succeed Mrs. W. W. Good.

Galveston . . . The 23rd annual convention of the Galveston D.C.C.W. was held in Houston, November 2-4. Most Rev. Wendelin J. Nold, Bishop of Galveston, was guest of honor and speaker at the convention. The National Director, Province of San Antonio, Mrs. Enrico Liberto, and Rt. Rev. Msgr. W. J. Bender, spiritual moderator of the Dallas D.C.C.W., were featured speakers. Mrs. B. E. Tenberg was reelected president. In keeping with the theme of the convention, "Our Part in World Peace," resolutions were passed to voice approval or disapproval to Congressional Representatives on matters of public interest, to cooperate in

efforts to suppress the sale of indecent literature, and to protest radio and television programs not meeting proper moral standards.

Springfield . . . Over 700 women received Holy Communion at the Pontifical Mass celebrated by Most Rev. William A. O'Connor, Bishop of Springfield, which opened the 23rd annual convention of the Springfield D.C.C.W., held November 18. Very Rev. J. J. Brune preached. His Excellency later spoke on the convention theme, "Prayer and Action," and asked for continued cooperation with the program of the Confraternity of Christian Doctrine, for weekly reception of Holy Communion, and for daily recitation of the family rosary. Miss Margaret Mealey, N.C.C.W. executive secretary, spoke on "The N.C.C.W. and Its Affiliates." The convention re-elected Mrs. Basil Hunter president.

PARENTS' TV GUIDE

THROUGH courtesy of the television staff of the National Council of Catholic Men, we offer the following suggestions for evaluating TV programs in an effort to determine their suitability for children:

1. Do such programs teach, directly or indirectly, or condone, or make light of proper respect for lawful parental, community, state, national and church authority?
2. Do such programs offer material which in any way creates or stimulates unnatural desires, morbidity, fear, glorification of criminals, or false values with respect to the sanctity of marriage, the home, and family?
3. Do such programs feature indecently-clad performers or utilize camera angles which emphasize anatomical details indecently, or do such programs in any manner ridicule racial or nationality groups?
4. Do such programs afford an opportunity for the child to improve his educational or cultural facets in accordance with the teachings of the Church and the parents?
5. Are such programs presented at a time and in a manner which do not divert the child's attention from his responsibility toward his family and scholastic obligations or do they seek in any manner to buy the child's attention to the program by means of false or misleading advertising or program content?

Positive answers to questions 1, 2, and 3 warrant an immediate condemnation of the program in question. Negative answers to questions 4 and 5 indicate that the program in question, while not necessarily morally harmful, is nevertheless, not to be recommended as good television for children.

Parents should exercise a surveillance over the TV shows their children televise and should inform sponsors when violations of decency and morality occur.

UN DAY OF PRAYER FOR KOREA

DOROTHY WILLMANN

We are pleased to bring our readers this account of the UN Day observance of the St. Louis Cathedral parish, prepared by Miss Dorothy Willmann. Miss Willmann is International Relations Committee Chairman of the Cathedral parish unit of the St. Louis A.C.C.W. and is a member of the national staff of the Sodality of Our Lady.

TWENTY-FOUR hours of prayer on United Nations Day was a suggestion given to the affiliates of the St. Louis A.C.C.W. by their International Relations Committee Chairman, Miss Angela Mazzola. In the St. Louis Cathedral parish the idea was grasped as something intensely practical; results seem to prove that it was.

As the Cathedral International Relations Committee began to develop plans for the day, it seemed most important that, if such a day were to be sponsored, those who came to pray should come as close as possible to the Person of Christ. A request was made by the parish moderator for a full 24-hour Exposition of the Blessed Sacrament, from midnight October 23 to midnight October 24.

When the Most Reverend Archbishop Joseph E. Ritter granted this unprecedented permission he requested that all stress be placed on Korea—that people should be invited to come to adore the Eucharist, to plead with our Lord to care for the fighting forces in Korea, their families, and those whose lives had been given there. Prayers for a just and lasting peace were to be included.

Our Lady of Fatima, patroness of the Cathedral Guild, the women's group through which the International Relations Committee functions in the parish, was asked to be the very special sponsor of the UN Day of Prayer for Korea.

With the theme "What will YOU do for peace in Korea? Will you give one hour of prayer before the Blessed Sacrament?", the project was launched. Initiated by one small committee, so urgently appealing was the desire to pray for Korea that the project soon became not only of parish scope but of archdiocesan-wide interest.

The program began with a Holy Hour at midnight. A series of Holy Hours continued, except for the time of the regularly scheduled Masses. Every parish society of men, women, youth, parochial school children, and students of four other schools within the parish confines took an assigned hour.

At the suggestion of Archbishop Ritter, all pastors of St. Louis City and County were invited to participate and to bring groups to the Cathedral for an assigned hour. Different pastors conducted each Holy Hour.

Two special Masses were offered: an early morning one celebrated by the Most Rev. Auxiliary Bishop Charles H. Helmsing, and one at noon for those who

had given their lives in Korea by the Parish Council Moderator, Rev. John E. Freiberger.

From eight to nine in the evening, Archbishop Ritter presided at the Holy Hour to which were invited the representatives of all the foreign consulates stationed in St. Louis, the Mayor and other officials of the City, all Papal knights and medalists, as well as groups from the military stationed in or near St. Louis—the Army, Air Force, Coast Guard, Marines, Navy, and National Guard.

Brought to St. Louis just for this occasion was twice-decorated Chaplain (Major) Emmett L. Walsh, O.M.I., of the U. S. Army, just returned from the battlefield in Korea. He preached at the noon Mass and the 8 p.m. Holy Hour and, in addition, spoke a few words of appreciation to the thousands who came, at the end of each Holy Hour.

Some parishes, far removed from the See City, unable to be present at the Cathedral, held a special Holy Hour in their own churches. At least one parish held an all-day Exposition on the following Sunday; parishioners were asked to make a Holy Hour for the intentions recommended by the Archbishop.

Letters from the local Veterans Hospital attested to the deep personal interest of the veterans. One said: "I shall be with you in prayer every hour from midnight to midnight, except when hospital routine prevents. Now I am able to be wheeled to the chapel."

Very many Cathedral parishioners gave not only one hour of prayer—some offered as many as six, eight, and fifteen.

Servicemen who attended thought the UN Day of Prayer the most wonderful observance they had ever witnessed. Some, remembering their buddies overseas, spent several hours. One, when asked to take an extra hour at the prie-dieu (servicemen were on guard of honor, two by two, inside the sanctuary,) said, "Two nights ago, I saw the picture in the paper of the best pal I'll ever know. He's gone. Of course I'll take the extra hour."

At the Solemn Benediction, military chaplains were assistants to the Archbishop, were deacon and sub-deacon. Chaplains accompanied their men during the entire day to pray. One of them asked that an account of the day be sent to the Chief of Chaplains in Korea, saying: "Nothing will give the men over there greater courage, deeper faith, or will be a better morale-builder than knowing what is going on here today."

One young Air Force man, in uniform less than a year, approached one of the committee and shyly but with deep sincerity asked: "Do you think you could keep doing this? Our class will be on the way over soon."

This report in no way portrays the color, the brilliance, the decorative flags and flowers, that were part of the celebration in the beautiful Cathedral. There was all of this to stimulate the fervor of those who came to pray, it is true. But deeper than the externals,

was the spirit of confident hope and faith. When one of the Cathedral priests observed, "This reminds me of Fatima," he meant just that.

That the Holy Hour prayers of those 30,000 people who participated in the UN Day of Prayer for Korea be heard is the only prayerful wish of those who sponsored it. But—if they may dream—it is that every Cathedral in the Nation take it on with confidence and faith.

A dream? Well, why not?

ON THE UN FRONT

The N.C.C.W. was represented at the Paris meeting of the UN General Assembly by Miss Hester Kibbe. Her report brings word that during the meeting one heard that 1952 will be a crucial year for food supplies because of increasing world population; that the refugee question continues a knotty problem; that in South Africa there is an urgent racial question; that human rights are more and more considered in the press in Europe and Asia.

PRO ECCLESIA ET PONTIFICE

Mrs. Walter J. Whelan, of Milton, Mass., president of the International Federation of Catholic Alumnae, has been awarded the *Pro Ecclesia et Pontifice* medal in New York in recognition of her outstanding work for the Church.

The N.C.C.W. expresses sincere felicitations on this supreme recognition.

Will You Be Ready For the Seattle Convention?



Yes, chances are you will be more relaxed, happier and eager for the splendid convention program, if you join our special party to Seattle. Traveling with others whose aims in attending this meeting are similar to yours, while reflecting on the glory of the magnificent Northwest scenery, is a fitting preparation for the convention activities.

In early Autumn 1952, there is a very pleasant travel opportunity in the West, a delightful vacation journey *plus* the privilege of attending the convention of the National Council of Catholic Women, Seattle, September 20-24. Can you go? Consider it, and please read the special itinerary folder published for Catholic women. A postal or letter will bring the free folder to you.

Address: MISS MARGARET MEALEY,
Convention Tour,
National Council of Catholic Women,
1312 Massachusetts Ave., N. W.,
Washington 5, D. C.

NATIONAL COUNCIL CATHOLIC MEN

N.C.C.M. at U.N. Sessions—Toledo to be Host—New and Old Affiliates—Radio and TV Schedules

N.C.C.M. AT U.N. SESSIONS IN PARIS

JOHAN F. PARR, Ph.D., of Detroit, has been appointed by the president of the National Council of Catholic Men, Stewart Lynch, as observer for N.C.C.M. at the U.N. sessions now being held in Paris. He is on leave of absence as Assistant Director of the Inter-American Bureau, N.C.W.C., to study and teach in Europe.

Dr. Parr received the degree of Doctor of Philosophy from the University of Fribourg, Switzerland, in June, 1951. He holds the degrees of Bachelor of Science in Foreign Service (1939), and Master of Arts in History (1946), both from Georgetown University. For two years, (1939-1941) he was on the faculty of the Georgetown School of Foreign Service, as Assistant in International Law, Foreign Relations of the U.S., and American History.

In France Dr. Parr is presently teaching at Orleans and Fontainebleau in the program of the University of Maryland. He served in the Navy from 1941 until 1946, when he was separated with the rank of Lt. Commander.

TOLEDO TO BE HOST

THE 1952 annual meeting of N.C.C.M. will be held in Toledo April 19-20. This is the first time in some eighteen years the meeting has been held outside Washington. A special committee appointed by Stewart Lynch, N.C.C.M. president, will meet in Toledo January 26 and 27 to adopt a program for the national meeting.

The committee has been given a second function: to analyze the organizational structure of N.C.C.M. and make recommendations for revisions to help accomplish better its purposes as outlined at the time of the establishment of N.C.C.M. in 1920 by authority of the Bishops of the U.S.

In addition the committee is to re-assess the basis of the affiliation of organizations of Catholic men with N.C.C.M.

The appointment of the committee is due to a motion adopted at N.C.C.M.'s 1951 annual meeting to create a study committee to examine the by-laws of the National Council and report to the Executive Committee.

Members of the committee are: Hon. David Mc-

Mullan, president, St. Louis A.C.C.M.; Leo Leddy, president Detroit A.C.C.M.; Albert Sattler, president Catholic Central Verein; John Fitzgerald, president Chicago Holy Name Union; Alfred Tennyson, president Trenton Holy Name Union, James P. Lavey, Sr., president Toledo D.C.C.M., and Francis I. Nally, N.C.C.M. Vice-President of Toledo, Ohio. Father Lawrence J. Ernst, diocesan moderator of the Toledo D.C.C.M. is attached to the committee as an expert consultant.

NEW AND OLD AFFILIATES

NEW affiliates of N.C.C.M. as of January 1, 1952, are the Diocesan Holy Name Unions of Brooklyn and Pittsburgh.

James M. Hanrahan of Richmond Hill, New York, is president of the Brooklyn group with Rt. Rev. Msgr. Francis P. Connelly as diocesan director. Most Rev. Thomas E. Molloy is Bishop of Brooklyn.

In Pittsburgh the president of the Holy Name Union is Joseph Lemp. Rev. Paul M. Lackner is the diocesan director and Most Rev. John F. Dearden is the Bishop.

Accomplishments during the past year and activities scheduled for the immediate future on the part of various organizations of Catholic Men affiliated with N.C.C.M. include the following:

St. Louis. On February 10 the St. Louis A.C.C.M. will sponsor an Institute on Literature at Webster College under the theme "Who Makes Up Your Mind." The sessions will consider how to evaluate the secular press and the influence of literature in the home. Five group conferences will be conducted on the following topics: 1) The Successful Parish Library. 2) The Apostolate of Print. 3) Magazines and the Catholic Home. 4) For Parents: Books for Children and Youth. 5) Building a Catholic Mind in Reading. The closing general session will be an unrehearsed informal round-table discussion on "Evaluating Catholic Literature."

The St. Louis A.C.C.M. publishes a monthly "A.C.C.M. Information Bulletin."

At its first annual meeting, held November 25, 1951, the St. Louis A.C.C.M. adopted a resolution reading: "The St. Louis Archdiocesan Council of Catholic Men deplores the immorality viewed and heard on television programs, and we urge the Television Industry to govern its programs by the salutary norms of Christian morality."

San Antonio. The A.C.C.M. has streamlined its organizational frame-work. It has on its schedule for 1952, among other items, the use of Narberth Catholic information articles (to be run in secular weekly newspapers throughout the archdiocese); the promotion of individual subscriptions to *Catholic Men*, the monthly illustrated news magazine of N.C.C.M.; the use of N.C.C.M.'s "Fact Sheets" throughout the Archdiocese for the dissemination of factual information to Catholic laymen on such subjects as the question of a U.S. Ambassador to Vatican City, Religious Persecution in Yugoslavia, the Use of Rhythm in Married Life, etc.

To aid its readers in keeping better informed the *Alamo Register*, Archdiocesan paper of San Antonio, is printing the voting record of Texas U.S. Representatives and Senators on major bills presented during the past and current sessions of Congress.

Toledo. The Toledo D.C.C.M., has inaugurated a monthly newsletter *Action*. The Toledo Deanery Council distributed in the City of Toledo 6,000 gummed automobile stickers "Keep Christ in Christmas," 4,000 vest pocket card folders, "Leading the Rosary," and 5,000 copies on "Holy Year Pilgrimage Prayers."

Detroit. The Detroit A.C.C.M. from May through December 1951, listed among its projects and important meetings, rallies, or conventions cooperated with, the following items: Moderators Workshop; May Day Rally; Production of N.C.C.M.'s Christian in Action radio program, "Youth and Leisure Time" June 10; Catholic Broadcasters Association Convention; Radio Rosary Crusade (a daily recitation of the Rosary during May and October); Family Life Committee of the Detroit A.C.C.W., (courses for parents regarding sex education of children); Decent Literature campaign in May and October; National Catholic Charities Conference in September; National Holy Name Convention in October, Block Rosary campaign; Speakers Bureau; Visual Education Committee, (sponsoring movie and TV film, "Our Lady of Fatima").

The Detroit A.C.C.M. inaugurated a monthly bulletin in October. Cardinal Mooney has requested all parish Holy Name Societies to serve as temporary and provisional Parish Councils of Catholic Men.

New Orleans. The Baton Rouge Deanery C.C.M. in January sponsored two separate days of recollection for men in the Deanery, one on the East side and one on the West side of the Mississippi River.

The Supreme Anchor Club, New York, has installed Joseph L. Melody as its supreme president. Father John B. Affleck, O.P., is supreme chaplain. The Club embraces 45 branches composed of Catholic men, who are Knights of Columbus grouped according to their work or profession. During the past year among its other works, it has sponsored scholarships for three nuns at Catholic University in the pedagogy of teaching blind children in parochial schools.

RADIO AND TELEVISION SCHEDULES

BISHOP FULTON J. SHEEN, Auxiliary of New York, continues his 23rd annual series on The Catholic Hour (NBC Sundays, 2:00 p.m., EST) presenting "The Life of Christ." February music will be by the James Welch Chorale of the St. Philip Neri Church of the Bronx. Music for March and April will feature the Paulist Choir of New York under direction of Father Joseph R. Foley, C.S.P.

The Christian in Action (ABC Sundays 11:30 a.m. EST) February speaker will be Father Isidore O'Brien, O.F.M., U.S. Biblical expert. Music will feature the Sulpician Choir from the Theological College at Catholic University.

Faith In Our Time (Mutual, Thursdays, 12:45 to 1:00 p.m. EST) will continue its weekly inspirational programs with Father Thomas A. Dunn, of New York City, as speaker.

"To Know Christ Better through the Mass" is the theme of the N.C.C.M. February series of television shows scheduled for the NBC-TV network religious programs, "Frontiers of Faith," Sundays at 1 p.m., EST. The programs will take the form of an informal explanation of the Mass which will give every viewer, Catholic and non-Catholic alike, a clearer insight into the Greatest Sacrifice.

Not only will the presentations emphasize informal instruction in the Mass, but each will explain one of the marks of the Church: One, Holy, Catholic and Apostolic, and suggest ways of knowing Christ better. The first program, for example, will keynote the Apostolicity of the Church while encouraging the viewer to know the Mass. Successive shows will explain the Unity, Holiness, and Universality of the Church, while urging those watching it to pray, love, and live the Mass every day of their lives.

Intended for non-Catholic as well as Catholic audiences, the February series, which will originate from the University Church at Fordham University in New York City, will feature unusual shots of the Mass, not generally seen on television, and a commentary by Rt. Rev. Msgr. William McDonald which will be equally interesting. Utilizing his "office" as the focal point, Msgr. McDonald will take his viewers into the sacristy for close-up shots of the priest vesting for Mass, and then to the altar of God. Occasionally he will bring them once again to the "office" for close-ups of vessels used in the Mass. In addition, he will introduce them to the male choir of St. John's University in Brooklyn, which, under the direction of the Reverend Robert J. Rivard, C.M., will sing the various parts of the High Mass. Celebrating the Mass will be Reverend Thomas J. O'Donnell, C.S.C., who will be assisted by two altar boys from Our Lady of Mercy Parish in the Bronx.

Calendar of Scheduled Catholic Meetings and Events

February, 1952

- 1-29—CATHOLIC PRESS MONTH
- 2—HOLY CHILDHOOD DAY
- 10-16—CATHOLIC BIBLE WEEK
- 17-23—CATHOLIC BOOK WEEK
- 19—CATHOLIC AUTHORS' DAY
- 14-15—ASSOCIATION OF CATHOLIC SCHOOLS PRESS RELATIONS—19th annual convention, Loretto, Colorado.

March, 1952

- 15-16—THIRD ORDER SECULAR OF OUR LADY OF MOUNT CARMEL—annual convention, New Orleans, La.
- 24-26—NATIONAL CATHOLIC CONFERENCE ON FAMILY LIFE—annual national meeting, Columbus, Ohio

April, 1952

- 15-18—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION—49th annual convention, Kansas City, Mo.
- 19-20—NATIONAL COUNCIL OF CATHOLIC MEN—annual meeting, Toledo, O.

May, 1952

- 1-4—NATIONAL COUNCIL OF CATHOLIC NURSES—6th biennial convention, Cleveland, Ohio.
- 2-4—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of Baltimore, Durham, N. Car.
- 11-13—CHRIST CHILD SOCIETY—biennial convention, Washington, D. C.

June, 1952

- 4-7—CATHOLIC PRESS ASSOCIATION—annual convention, Reno, Nev.
- *6-8—NATIONAL CATHOLIC LAYMEN'S RETREAT CONFERENCE—14th biennial national convention, Pittsburgh, Pa.

July, 1952

- 6-10—KNIGHTS OF ST. JOHN AND SUPREME LADIES' AUXILIARY—supreme convention, Indianapolis, Ind.

August, 1952

- 11-16—DAUGHTERS OF ISABELLA—biennial national convention of the National Circle, Toronto, Ontario, Canada.
- 16-20—CATHOLIC CENTRAL VEREIN OF AMERICA AND NATIONAL CATHOLIC WOMEN'S UNION—national conventions, St. Louis, Mo.
- 19-24—INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE—19th convention, New York City.
- 21-24—CATHOLIC STUDENTS' MISSION CRUSADE—15th national convention, Notre Dame, Ind.

September, 1952

- 20-24—NATIONAL COUNCIL OF CATHOLIC WOMEN—26th national meeting, Seattle, Washington.

October, 1952

- 7-9—NATIONAL CATHOLIC CEMETERY CONFERENCE—annual meeting, Chicago, Ill.
- 17-21—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—annual convention, Saginaw, Michigan.
- 28-30—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of San Antonio, Corpus Christi, Texas.

November, 1952

- 7-9—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of New Orleans, New Orleans, La.

* It is regretted that this meeting was inadvertently carried in earlier issues of CATHOLIC ACTION as taking place in Chicago, Ill. A national board meeting of the Retreat Conference will be held in Chicago on April 4. The national convention will be in Pittsburgh, Pa.

DURING Press Month we urge you to take another good look at your Catholic newspapers, magazines and periodicals. Examine more carefully than usual the results of the mission of the printed word. What you see will please you no end. You will discover that you have come face to face with a vast institution which constitutes one of our most important, effective and fruitful apostolates.

Whether, during this survey, you investigate our newspapers, or consider our wealth of magazines, or review our periodicals devoted to specialized fields, you will surely enjoy your experience. In fact, if you belong to that old-fashioned group whose opinions of the Catholic press date from a quarter of a century ago, a school of critics who haven't taken a look in our direction since, you face the surprise of your life. While you slept, the Catholic press came of age.

As you observe Press Month, therefore, avoid excesses of humility, eschew unwarranted apologies. Too long have ill-informed people made Catholic Press Month an occasion for unfounded complaint and carping criticism. Out of the depths of their ignorance, with complete lack of factual information, such persons keep on repeating the same worn out clichés year after year. Lest these deeply ingrained habits survive in those who have failed to keep abreast of our modern growth, when you observe Catholic Press Month this year insist on pointing with justifiable pride to a great and growing, an efficient and effective press. For in very truth your Catholic press has become a wonderful institution!

Hail, therefore, with understandable satisfaction the remarkable development, the solid accomplishment achieved through the years by that vast and still growing institution, your American Catholic Press! No abject apologies, no humiliating excuses need clutter your approach to Catholic Press Month! No more, as in unhappier days long gone, need you rely on appeals to mere loyalty for support.

Yours is a first class product to boost, capable in every way of fulfilling the high purpose to which it is consecrated. Very decidedly has your Catholic Press grown up and advanced to take its place in the front ranks of American journalism.

Salute, too, during these days, the efficient, dedicated men and women who labor to produce our Catholic papers and periodicals. They write and edit the texts to fill their columns and adorn their pages. They seek their financial support and manage their business affairs. They handle

Press Month—1952

Episcopal Chairman's Message

The message here printed was addressed, through the **N.C.W.C. News Service**, by the Most Rev. Thomas K. Gorman, Bishop of Reno and Episcopal Chairman of the N.C.W.C. Press Department, to the "Friends and Patrons of the Catholic Press."

their circulation problems. And an outstanding job they do, too. Their uncommon devotion to the spread and defense of truth puts to shame the arrogant ignorance and distorted sense of values displayed by too many present day newsmen. As a group, they are humble almost to a fault, self-deprecating beyond reason sometimes. They never content themselves with past glories or even present-day excellence, but rather seek in season and out to avoid old mistakes and acquire the newest techniques. In fact, you will find no group of people in the press field more eager to furnish their readers with an improved and attractive product, and that not for personal profit, but for the most exalted motives.

Do not permit Catholic Press Month to slip by without taking a good close look at what these devoted press people of yours provide for your information and edification week after week, month by month. You will soon discover that you need what they so lavishly provide, if you would possess a fuller understanding and more complete enjoyment of the Catholic way of life. Quickly you will learn, too, that the American way takes on a new vigor in the light of their news and views.

Dedicate yourself this month to a new appreciation of the Catholic Press. Begin your re-education by a careful examination of your local diocesan newspaper. Perhaps you haven't noticed it too closely lately. You'll likely be surprised how good it has gotten to be since your last careful look. What a wealth of information from everywhere! What sound comments! What enlightening articles! It will tell you what goes on in your own diocese. That you ought to know, of course. More than that, you will discover that it gives you an amazing number of accurate facts and happenings, not only from all over our own country, but also from the remotest corners of the world. This you will soon learn is because it has eyes and ears everywhere as a subscriber to that

remarkable service furnished by the Press Department of the National Catholic Welfare Conference.

Provided by the same service as well as by members of its staff and other writers, you will discover able feature articles and penetrating commentaries to supplement and explain the news items. In the light of what you read in your Catholic paper, many things which seemed obscure in the dailies become clear. In fact, no Catholic with a thirst for truth and a normal supply of brains can any longer afford to ignore his Catholic newspaper, unless he clings to that old adage: "Where ignorance is bliss, 'tis folly to be wise."

Now extend your investigation to the field of the Catholic magazines. Variety of choice is almost endless. A new and wonderful world of entertainment, human interest and heroic spiritual conquest will open to you. Stories of deep interest and wholesome content; articles of fascinating import and penetrating wisdom, throwing much needed light into the dark shadows that lurk behind the questions of the day; pictures from far places, whose exotic appeal will make you think you belong to some geographic society without having joined or paid your dues; poetry for those who like it; essays in literary and artistic criticism; the low-down on the latest books, plays and pictures; all these things and a hundred other attractions are yours for the asking and the price of a subscription. True, many, though by no means all, of the best magazines promote a cause, home or foreign missions mostly, but it's likely to be a good cause and like all health-restoring pills wonderfully sugar-coated.

Perhaps your interest lies in some special field and you seek a Catholic periodical to aid your studies. Here too you will find competent work at hand in the pages of respectable reviews, whether your interest be history, economics, sociology, politics, education, philosophy, theology or something else. In a word, whether in

journalism, literary output or scholarship the Catholic Press has a periodical in almost every field, doing a very satisfactory job in most and an outstanding labor in many.

In addition to the above invitation to get better acquainted with your Catholic Press and pressmen, two special considerations among many possible items, merit your attention. It is one function of the Catholic Press to expound truth in all its fullness, another to defend and bear witness to freedom.

The first task is very much to the point at the moment. To discover truth and expose it one must conquer triviality and shallowness to the extent of being profound on occasion. Unfortunately, if there is one characteristic of modern newsmen, with certain notable exceptions, which more than anything else tends to vitiate much of their writing and discount their comment on world events, it is their astounding shallowness. Too many of them despise ethics, know no philosophy or history, little economics and less politics. They are for the most part well meaning, ambitious, aggressive young men who learned the techniques of news writing and reporting in a school of journalism where philosophy was unknown, ethics derided, values distorted and theology unheard of. They rise to the top by virtue of a mixture of cleverness, glibness, unmitigated gall, devoid of any inhibitions prompted by reverence for the canons of truth, goodness or beauty. All of which explains the shallowness of their reporting. Their writing is filled with the unexplained happenings of the moment, without any penetrating regard for past causes or future consequences.

In the presence of such chaos in the world of the press, the Catholic newsmen and journalist, with his sound historic sense, his grounding in philosophy and theology, his grasp of true values in the light of eternal truth, serves the newspaper and periodical reading public by looking beneath the surface of ephemeral happenings, placing them in their proper historical and moral perspective and interpreting them in the light of sound philosophical and theological principles. This service your Catholic journalist performs for you through the columns of your newspaper, magazine or review. Why not let him help you over the shallows so that you can launch out into the deeps of Catholic thought?

A second consideration holds peculiar significance in this hour. As statism, in one form or another, encroaches more and more upon free institutions the world over, the flourishing condition of the press in our land evidences the consoling fact that a very large area of vigorous resistance still persists. That strong pressures seek to force the journalist into conformity with official lines of thought in his reporting and writing, with too much success, who dare deny?

Yet for every slavishly partisan hack we find a counterbalance in some thoroughly independent thinker and writer, unafraid to stand on his own two feet and speak the truth. The fact that both treatments of the day's news can exist side by side, often within the columns of the same journals, shows that our newspapers and periodicals have not yet degenerated into the mere governmental house organs we find in statist countries.

Among journalists a prominent place in the battle line to defend the free press against statist encroachments and pressures belongs to writers for Catholic papers and magazines. To them must fall the task of defending, not only freedom in general, but also in a very special manner that most precious and fundamental of all freedoms, freedom of religion.

Because your Catholic pressman sees truth clearly and wholly, perhaps even because almost alone in our world of topsy-turvy he believes that there *is* such a thing as truth, he can free himself of strange distortions of values, myopia in certain areas of history, politics and religion, mysterious tabus and inexplicable silences on subjects, and gullibility in regard to obvious propaganda from favored quarters. Such shortcomings too often cause certain journalists to prostitute their profession and undermine the very foundations of that free press they so loudly demand and violently defend. So long as the devoted workers in the field of Catholic journalism, and their counterparts in the press generally, enjoy the right to proclaim the truth, and Catholic papers, and all papers for that matter, remain free to print what they write, you will know that freedom still lives.

Your Catholic Press, then, constitutes more than a source of news and views. It is the enemy of shallowness and together with the free school, the private charitable institution, and the Church stands as proof positive that so long as it endures men are still free. Small wonder that Catholic Press Month holds the highest importance for you in the present frame of things.

CATHOLIC ACTION — MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general co-operation."

—from the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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